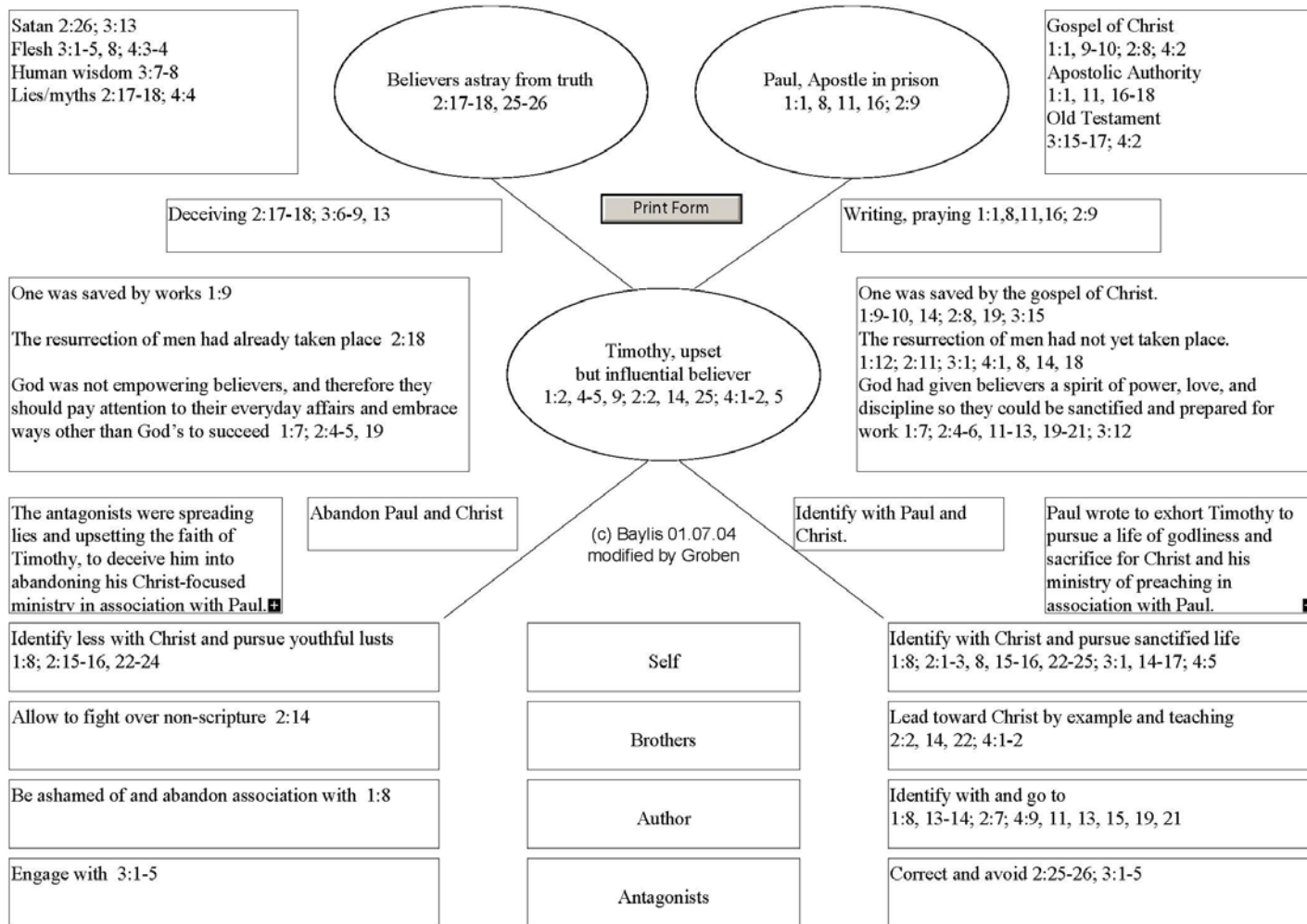


2 Timothy

Suffer hardship... as a good soldier of Christ Jesus.

*Now flee from youthful lusts and pursue righteousness, faith, love, peace,
with those who call on the Lord from a pure heart.*

Introduction	Identify with Paul and Christ	Expect and Endure Persecution and Suffering	Go to Paul
Timothy should follow Paul's example of suffering for Christ. 1:1-12	Timothy should live by apostolic doctrine, for Christ, even if it meant suffering. 1:13-2:26	Timothy should know that all who lived for Christ by his revelation would suffer, yet he should carry on in his ministry and sanctified life. 3:1-4:5	Timothy should go to Paul, to minister to him in his last days. 4:6-22



ARGUMENT OF THE BOOK

Main Problem

For every believer, there daily is a choice to make, whether to seek after the comforts of this life or to follow Christ even to the extent of suffering for his gospel. Paul wrote to Timothy because the latter was struggling with such a choice. Based on their theology from Satan, their flesh, human wisdom, and lies and myths – that one was saved by works, the resurrection of men had already occurred, and thus believers should focus on worldly success – the antagonists were spreading lies and upsetting the faith of Timothy, attempting to deceive him into abandoning his Christ-focused ministry in association with Paul to pursue worldly pleasures.

Interconnected for Timothy were three issues – his relationship with Christ, holding and living out apostolic theology, and his relationship with Paul – for Paul was Christ’s apostle through whom Timothy was instructed in Christian doctrine. Timothy had to choose whether to return to Paul, minister to Paul, receive more instruction from Paul, and identify with Paul as Christ’s apostle – and thus identify with Christ – or avoid the stigma, sacrifice, and suffering associated with that course to get on with the “life” that the world offered.

Goal

Based on his theology from Old Testament scripture, the gospel of Christ, and apostolic authority – that one is saved by grace, the resurrection of men had not yet occurred, and so believers must stand firm in their faith – Paul was praying for and writing to Timothy, to remind and exhort him to pursue a life of godliness and sacrifice for Christ, to continue on in his ministry of preaching Christian doctrine in association with Paul, and to avoid or correct those who were in opposition to such teaching. Toward that end, he had to address specific issues of Timothy’s relationship with him, Timothy’s relationship with Christ, and Timothy’s walk in correct theology. How Paul did this can be seen in part by his theological emphases, relational emphases, and emphases in commands.

Theologically, Paul emphasized the true life that is in Christ [kingdom life]. He began this letter by including in his self-identification the reminder that the promise of life is in Christ Jesus [1:1]. Intermixed with his first set of commands was the reminder that God had saved them and called them to ministry, through Christ who brought life and immortality [1:9-12]. Interspersed throughout the letter were further reminders of this point, that salvation is in Christ [2:10], that scripture points to this salvation through faith in Christ [3:15], that scripture is also inspired by God to equip the believer for Christ’s work and a godly walk [3:16], and that the believer can expect deliverance into the heavenly kingdom [4:17-18].

Regarding Timothy’s relationship with Christ, Paul encouraged Timothy by reminding him of his “sincere faith” [1:5], and that he therefore should not be ashamed of Christ’s gospel [1:8], just as Paul was not, even when he had to suffer for it [1:12]. Paul encouraged Timothy likewise to be willing to suffer for the gospel [1:8; 2:3; 3:12], for to deny Christ would be to invite Christ to deny him before God [2:12]. Paul commanded

Timothy to continue walking in the apostolic doctrine [1:13; 2:2; 3:14] and furthering that teaching [2:2; 3:1-2, 5]. He also commanded Timothy to flee from the temptations of the world and flesh, choosing instead to pursue the righteousness, faith, love, and peace that comes in Christ [2:22].

Regarding himself and his relationship with Timothy, Paul reminded Timothy of his position as Christ's apostle [1:1, 11] and that he served Christ with a clear conscience and unwavering hope [1:3; 4:8, 17-18]. He embraced his suffering for the gospel of Christ [1:12; 2:9-10; 4:6-8] and reminded Timothy that this suffering was an integral part of his ministry and character [3:10-12]. He also expressed his love to Timothy [1:2], how he longed to see him [1:4], considered him a son in faith [1:2; 2:1] in whom he had invested much before [1:2, 6; 2:1; 3:10-11], and desired to be reunited with him [4:9, 11, 13, 15, 21].

Paul's first command in the letter was for Timothy to kindle afresh the gift of God [1:6], which was logically linked to the theological statement that God had given them a spirit, not of timidity, but of power, love, and discipline [1:7], and the follow-up command to not be ashamed of Christ's testimony nor of Paul who suffered for it, but rather to join Paul in suffering for the gospel of Christ [1:8]. Paul later reiterated the command to join him in suffering for Christ [2:1-3; 4:5]. Paul strongly commanded Timothy to retain Pauline doctrine [1:13; 3:14] and pass it along [2:2; 4:1-2, 5]. In the closing chapter, Paul mentioned five commands related to Timothy coming to him [4:9, 11, 13, 15, 21].

Definitions¹

- Abolished death:** The penalty for inherited sin is spiritual death – a separation from the life of God – [Ephesians 2:1-3]; the penalty for imputed sin is physical death [Romans 5:12-14]. Herein it says that Christ abolished death and brought life and immortality [1:10]. The believer in Christ is given new spiritual life [Ephesians 2:1-6; 2 Corinthians 5:17], which is an eternal promise entailing preservation of the spirit beyond physical death [1 Thessalonians 4:13-18; Luke 23:43] and eventual bodily resurrection [1 Corinthians 15:20-24, 35-50].
- Anointed Service:** Paul said he was appointed as a preacher, apostle, and teacher of Christ's gospel [1:10-11], making this service to Christ anointed by Christ [Acts 9:15-16; 1 Timothy 2:7; Philippians 1:16; 1 Corinthians 12:28].
- Apostle:** An apostle was a special disciple of Christ to whom he granted authority to cast out demons and heal disease [Matthew 10:1-4]. After his resurrection, Jesus provided them with full understanding of the scriptures [Luke 24:45] and charged them with the great commission to spread the gospel [Matthew 28:18-20; Acts 1:8]. It was upon the apostles that the Holy Spirit first came in power [Acts 2:1-8]. Paul

¹ Terms have all words capitalized, phrases do not.

became an apostle when Christ revealed himself from Heaven to Paul on the Damascus Road [Acts 9:15-16].²

- Apostolic Authority:** Paul's status as an Apostle of Christ [1:1, 11] gave him authority to be a witness for Christ [Acts 1:8], which effectively became authority to interpret the Old Testament scriptures and develop Christian theological doctrines [Ephesians 3:5-7; 1 Thessalonians 2:6; 2 Peter 3:2].
- Apostolic Doctrine:** The apostles developed Christian theological doctrines [Ephesians 3:5-7; 1 Thessalonians 2:6; 2 Peter 3:2]. Paul commanded Timothy to continue living by the doctrines given to him by apostles [1:13-14; 3:14-17] and to teach them [2:2; 4:2]. These doctrines essentially became the New Testament.
- Apostolic Theology:** [Same as "Apostolic Doctrine."]
- Believer:** A believer is a Christian, one who has accepted by faith God's grace manifested in Christ's gospel. In this letter, Paul refers to them as "everyone who names the name of the Lord" [2:19], "all who desire to live godly in Christ Jesus [3:12; though this might be a subset], and "the man of God" [3:17].
- Bookends:** One literary technique useful to create emphasis involves stating similar or parallel thoughts at the beginning and ending of the emphasized content, thus creating what is called "bookends" around it [see for example 2:1 and 2:11-13; and again 4:7-8 and 4:16-18].
- Christ:** The term "Christ" is the Greek word for Messiah, who is Jesus the Son of God and second member of the Godhead along with God the Father and the Holy Spirit, promised throughout the Old Testament, who would [among other things] provide deliverance from sin, death, and evil [1:1, 9-12; 2:11; 3:15; 4:18], provide the Holy Spirit to indwell believers [1:14], deliver believers to eternal life [1:12; 2:11; 4:18], resurrect the dead [indirectly referenced in 2:18], judge everyone at the end of time [4:1, 8, 14], and rule as the Davidic King [indirectly referenced in 2:8].
- Christian Doctrine:** Christian doctrine is any doctrine associated with and authorized by Christ, which would include the Old Testament scripture and the new apostolic doctrine.
- Christ's Work:** Paul and Timothy were empowered by Christ to spread Christ's gospel and raise up new disciples of Christ, thus doing Christ's work [2:9; 3:17; 4:5].
- Cleansed:** A person who became separated from sin so as to be more godly was cleansed and thus sanctified for God [2:21].

² The remaining original eleven apostles added Matthias to replace Judas Iscariot after his death [Acts 1:26]. There is indication that more apostles were later appointed by Christ [Romans 16:7; 1 Corinthians 9:5-6], though the original twelve [with Matthias, presumably] will hold special honor [Revelation 21:14].

Davidic King:	Christ is the promised heir of David who will rule forever [2 Samuel 7:16; Luke 23:3; Acts 13:22-41].
Deliverance:	Christ's gospel provided deliverance from sin, death, and evil [1:1, 9-12; 2:11; 3:15; 4:18]. Part of that deliverance was deliverance through physical death to the heavenly kingdom and eternal life [1:12; 4:6-8; 16-18]. God also sometimes provided earthly deliverance from specific troubles [3:10-11].
Depravity:	Those who are not living by the Holy Spirit and walking in Christian doctrine, have given themselves over to the power of sin, and so are considered depraved [3:1-9].
Empowering:	The Holy Spirit empowers submitted believers with a fortitude manifested as courage, love, and discipline [1:7].
End, The:	The Bible foretells a time when the world as it is known ends, when Christ returns to judge and set up his kingdom. This time had not yet occurred [indicated in 3:1].
Eternal Life:	After physical death, the believer's spirit is preserved for eternity with God [1:12; 4:18].
Evil People:	Those who work against the will of God, who teach false doctrines, are considered evil [3:13], and are doing the work of Satan [2:26].
False Doctrine:	Any teachings which were counter to those authorized by God were false doctrines [2:14-18, 23-26; 3:1-9].
False Teachings:	[Same as "false doctrine."]
Flesh:	Humans are tainted by sin, and thus are less than perfect [Romans 3:23]; this aspect of humanity is referred to as the flesh.
Fleshly Desires:	Because humans are not perfect, they are prone to have desires which are not in alignment with God's will. Not all of these need be outright specified as sin, they might merely be worldly and self-focused [2:22; 3:2-5; 4:3].
God:	The Bible reveals Yahweh, the God of the Old Testament, also known in the New Testament as God the Father, as opposed to either of the other members of the triune Godhead: Jesus Christ or the Holy Spirit [1:1-3, 6-8; 2:9, 14-15, 19, 25; 3:4, 16-17; 4:1].
Godliness:	Godliness is having the qualities of Christ, living by the Old Testament scriptures and the apostolic doctrine; though the believer can never be perfect in this, Paul encourages Timothy to seek it [1:13-14; 2:19-22; 3:14-17].

Good Work:	Any action a believer does for Christ under Christ's authority is a good work [2:21; 3:17].
Gospel:	The term "gospel" refers to good news. Christ's good news was the message that would inspire faith as a means of accepting God's grace for abolishing death and bringing new life now and eternal life [1:10]. The content of this message centers on the identity of and accomplishments on the cross by Christ [John 20:31; Romans 10:9-10].
Heavenly Kingdom:	Scripture reveals that Christ will establish a millennial kingdom on Earth and then an eternal kingdom on the recreated Earth, but Paul's reference here appears to be an expectation of deliverance from death [see Colossians 1:13], and so would include his spirit's time in Heaven prior to the millennial kingdom [4:1, 18].
Holy Calling:	Believers are saved by grace, called for God's purpose which is to do Christ's work [1:9; 4:5].
Holy Spirit:	The Holy Spirit is the third member of the triune Godhead, distinct from God the Father and Christ, who indwells believers and empowers them [1:14].
Human Wisdom:	The human ability to think is tainted by sin, so human wisdom is held in contrast to God's revelation through the Old Testament scriptures and apostolic doctrine [2:7; 3:7-8].
Identify:	To identify with Paul and Christ was to acknowledge their spiritual authority, thus the correctness of their teachings, and thus to openly live by those teachings [1:8, 13-14; 2:1-13; 3:12, 14-17; 4:1-2, 5].
Indwelling	Paul referred to "the Holy Spirit who dwells in us" [1:14]. The Bible teaches that the Holy Spirit supernaturally resides within each believer [Romans 8:9; 1 Corinthians 3:16; 6:19].
Kingdom Life:	The true life that is in Christ can be thought of as kingdom life, the eternal and sanctified life that will be realized fully after physical death, but of which the believer realizes some in this lifetime through his salvation, and even more as he is further sanctified over time.
Pauline doctrine:	Pauline doctrine would be the apostolic doctrine taught specifically by Paul [1:13-14; 2:2, 7; 3:14].
Repentance:	Repentance is to turn away from sinful ways and back to God and his ways [2:26].
Resurrection of men:	Scripture teaches Christ will return to resurrect the dead and judge all; this had not yet occurred [2:18].

Righteousness:	Righteousness is the character of Christ; it is the status granted to the believer by Christ upon salvation; it is manifested increasingly in the believer's character and life through sanctification [2:22; 3:16; 4:8].
Salvation:	One who experiences salvation has been declared righteous by and reconciled with God, and therefore will not have to pay the penalty for his sins, but will have eternal life with God despite physical death. This also begins the processes of Holy Spirit indwelling and sanctification [1:9-10; 2:10; 3:15].
Sanctified:	As a verb, it is the process of sanctification; as an adjective, one is sanctified if he has experienced sanctification [2:21].
Sanctification:	Sanctification is the process of being separated out from this world and its ways to serve God and live by his ways [2:21; 3:16-17].
Saved:	As a verb, it is the process of salvation [1:9-10; 2:10; 3:15]; as an adjective, one is saved if he has experienced salvation.
Saved by grace:	The Gospel teaches that man is saved by God's grace, a willful choice on the part of God having nothing to do with man meriting it [1:9-10].
Saved by works:	One false doctrine that persists to this day is that man is saved by works, that is, that he is saved by some effort of his own at achieving righteousness by his actions [1:9].
Scripture:	In Paul's use of the term [3:16], he probably was specifically referring to the "sacred writings" he mentioned in the previous verse, that is, the Old Testament scripture; and that is what the term reflects herein. However, Paul clearly thought apostolic doctrine was authoritative [1:13; 2:2], and today's believer recognizes the revelation in both the Old Testament and the New Testament as scripture.
Sinful:	[Same as "wickedness."]
Truth:	Truth is that revealed by God, specifically in the Old Testament scriptures and apostolic doctrine, as opposed to false doctrines [2:15, 18, 25; 3:7-8; 4:4].
Ungodliness:	[Same as "wickedness."]
Walking:	To walk is to live by; e.g. if one is walking in apostolic doctrine, one is living by it [Romans 14:15; Colossians 1:10; Philippians 3:17-18].
Wickedness:	Anything contrary to the revealed will of God, is wickedness [2:19-21].
Word, The:	Paul commanded Timothy to preach "the Word" [4:2], and also referred to the "word of God" [2:9] and the "word of truth" [2:15]. This would include the whole of biblical revelation, including the Old Testament scriptures and the apostolic doctrine.

Worldly Pleasures: The human flesh has desires that are focused on self-gratification and self-glorification obtainable from this world [2:22; 3:1-5], as opposed to the desires of God for the believer which would be sanctification for him and glory given to God.

Worldly Wisdom: [Same as “human wisdom.”]

Youthful Lusts: [Same as “worldly pleasures.”]

Interpretive Argument Outline

I Introduction [1:1-12]

Discussion of content: In this introduction, Paul accomplished the following:

- † *Identification:* He identified himself as the author and Timothy as the recipient [1:1-2];
- † *Relationship:* He expressed his love for Timothy [1:2], his prayer support for Timothy [1:3], his longing to see Timothy [1:4], and his relationship to Timothy [1:2, 7];
- † *Defense:* He declared his clear conscience in his anointed service to God [1:3, 11-12];
- † *Encouragement:* He declared his confidence in Timothy’s faith, which was identified with the faith of his mother and grandmother [1:5], reminding Timothy of the object and means of that faith [1:8-12]; and
- † *Command:* He commanded Timothy to remain firm in that faith [1:6], not being ashamed of the gospel or of Paul for suffering for it [1:8], even being willing to suffer for it himself as Paul was [1:8].

Effectiveness of argument: In this introduction, Paul addressed the issues of his relationship with Timothy [including Timothy’s potential shame about Paul’s suffering], Timothy’s relationship with Christ [including a reminder of the gospel], and the need for Timothy to continue walking in apostolic doctrine even to the point of suffering. Thus, Paul brought out in the introduction all the major themes he wished to address in the letter. Regarding his relationship with Timothy, he expressed his love for Timothy while defending his own suffering. Regarding Timothy’s relationship with Christ, he encouraged Timothy regarding the sincerity of his faith and reminded Timothy of what Christ had done and of God’s calling of him for a purpose. Regarding Timothy’s walk, he taught that identification with Christ – and thus Paul – would require suffering, and commanded Timothy to remain in Christ.

A. This is a personal letter from Paul to Timothy, whom he loves.

1:1-2 This letter was from Paul, an apostle of the Christ who brought the promise of life. This letter was to Timothy, whom Paul loved and considered his “son” in faith.

B. Timothy should follow Paul's example of suffering for the gospel of Christ.

- 1:3-5 Paul's own conscience was clear in his service to God, he constantly prayed for Timothy, and he longed to see Timothy again. Paul was confident of Timothy's sincere faith, which derived in part from the faith of his mother and grandmother.
- 1:6-7 Timothy was to rekindle his faith [the gift of God within him], knowing God would empower him with the courage, love, and discipline necessary to live for Christ.
- 1:8-11 Thus Timothy was not to be ashamed of Paul because of his imprisonment, nor of the gospel of Christ, but to join Paul in suffering for the gospel, because of God's merciful salvation and holy calling. This salvation was not earned, but for God's purposes and by his grace, granted through Christ who abolished death and brought life and immortality through the gospel, for which Christ appointed Paul as a preacher, apostle, and teacher.
- 1:12 Paul suffered for the gospel for these same reasons, but was not ashamed nor fearful, trusting in Christ's ultimate deliverance to eternal life.

II Timothy should identify with Paul and Christ.

Discussion of content: Paul urged Timothy to continue to identify with him and with Christ:

- † *Identify with Paul and walk in apostolic doctrine:* Paul reminded Timothy that he had been entrusted with sound apostolic doctrines, which he had learned from Paul, and commanded Timothy to continue in those doctrines [1:13-14]. Paul held up Onesiphorus as an example of one who had served God through identification with and service to Paul, in contrast to those who had turned away [1:15-18].
- † *Identify with Christ:* Paul urged Timothy to remain faithful, with bookends that began with a command and ended with theological reasoning [2:1, 11-13]. He also reminded Timothy that Christ had conquered even death, so no hardship in this world could hinder Christ's work [2:8-9].
- † *Teach apostolic doctrine:* Paul commanded Timothy to teach Paul's apostolic doctrines [2:2]. He also commanded Timothy to lead by example and teaching that believers should be accurate in their interpretation of God's Word, not immersing themselves in discussion of false teachings [2:14-18, 23-26].
- † *Give up the world for Christ:* Paul commanded Timothy to suffer hardship for Christ, giving up the distractions and temptations of the world, to follow Paul's selfless example of sacrifice for the salvation of others [2:3-7, 10].
- † *Sanctification and devotion to Christ:* Paul taught that believers were to be cleansed and sanctified so as to be useful to Christ, giving up the desires of the flesh to pursue the attributes of Christ in fellowship with other devout believers [2:19-22].

Effectiveness of argument: After introducing his themes in the previous section, here Paul began building his arguments. Identification with Paul and his teachings would lead to suffering and sacrifice, but this was the only way to identify with and serve Christ. While there was a cost to this identification with and service to Christ, Timothy could be sure that Christ would sustain and deliver him as necessary, and that this path would allow him to make an eternal impact through the salvation of others. This service in the name of Christ was the purpose of a believer's holy calling [mentioned earlier], so believers were to pursue godliness as a means to effectiveness for Christ.

A. Timothy should identify with Paul and remain in Paul's teaching.

- 1:13-14 Timothy was to hold to Paul's apostolic teaching, with the help of the Holy Spirit.
- 1:15-18 The believers in the province of Asia had abandoned Paul, including Phygelus and Hermogenes. In contrast, Onesiphorus has continued to serve Paul faithfully, so Paul prayed for blessing upon him.

B. Timothy should identify with Christ and endure in faith.

- 2:1 Timothy was to be strong by the grace of Christ.
- 2:2 Timothy was to perpetuate Paul's teachings by teaching them to those who would pass them on to others.
- 2:3-7 Timothy was to accept suffering for Christ, just as Paul was suffering, avoiding the distractions of everyday affairs and the temptations of worldly wisdom.
- 2:8-9 Timothy was to realize that Christ had conquered even death, and so his gospel could conquer even imprisonment.
- 2:10 Paul was willing to suffer so that others might be saved through the gospel.
- 2:11-13 Timothy was to live for Christ, enduring in faith.

C. Timothy should be sanctified and useful for Christ's work.

- 2:14-15 Timothy was to remind believers of these truths and command them not to argue over worldly speculations, but to be accurate in handling the word of God.
- 2:16-18 Timothy was to avoid discussions of false doctrines that led to ungodliness, such as that of Hymenaeus and Philetus, who said the resurrection of men had already occurred.
- 2:19-21 The goal of the believer was to be cleansed of these problems and thus sanctified and useful for Christ's work.
- 2:22 Timothy was to flee from youthful lusts and pursue a life reflecting the attributes of Christ – righteousness, faith, love, and peace – with those who were pure in their devotion to God.

2:23-26 Timothy was to refuse foolish speculations and avoid quarrels, rather being kind, patient, ready to teach, gently correcting those who were opposed to him so that God might bless them with truth and repentance.

III Timothy should expect and endure persecution and suffering.

Discussion of content: Paul urged Timothy to endure suffering for Christ:

- † *Identification with Christ would bring persecution*: Those who were not of Christ would in their sinful flesh oppose what was good – what came from Christ – and so oppose both the truth of apostolic doctrine and those who taught it and lived it out [3:1-9]. As Paul had suffered for the gospel at the hands of such people, so every devout believer could expect persecution and thus suffering [3:10-13].
- † *Suffering should not dissuade*: Despite this threat of persecution and suffering, Timothy was to persevere in his walk by scripture and apostolic doctrine [3:14-17], and in teaching the same [4:1-5], for scripture and apostolic doctrine were inspired by God to bring believers to sanctification and preparation for doing Christ's work [3:16-17].

Effectiveness of argument: Paul did not sugarcoat his message: by identifying with Christ [and Paul], Timothy could expect persecution and suffering. Regardless of that threat, Timothy was to continue walking as guided by scripture and apostolic doctrine, because that was the means to sanctification [godliness] and preparation for serving Christ. For the same reason, Timothy must continue teaching scripture and apostolic doctrine while people were willing to hear. By enduring in his walk and teaching, through the persecution and suffering, Timothy thus would fulfill his calling from God. Indirectly, this also served as a defense of Paul's suffering for the gospel.

A. Timothy should expect persecution and suffering.

- 3:1-5 Timothy was to realize that suffering would increase in the last days, because mankind was sinful and that sin led them to be haters of good. He was to avoid such people.
- 3:6-9 This sin left such people unable to know the truth and thus they would oppose the truth in their depravity. However, their folly would be obvious to believers.
- 3:10-11 Timothy knew how Paul had suffered for the gospel and how God had rescued him.
- 3:12-13 All who desired to live godly lives in Christ would face persecution, as evil people grew stronger in their deceptions.

B. Timothy was to persist in walking in and teaching apostolic doctrine.

- 3:14-17 Timothy was to continue in the scriptural and apostolic teachings, which were inspired by God and useful for teaching, reproof, correction, and training, so the believer would be adequate for every good work; i.e. this is what would lead to the godliness mentioned earlier that equipped one for the service to Christ.

- 4:1-2 Timothy was to preach the Word and be ready to preach it at all times, to use it to patiently instruct to reprove, rebuke, and exhort.
- 4:3-4 The time was coming when even believers would only listen to teachings that appealed to their flesh, and thus would be led astray.
- 4:5 Timothy was to endure suffering and evangelize, fulfilling his calling to ministry.

IV Timothy was to return to Paul's side.

Discussion of content: Paul finished with discussion of two issues before concluding:

- † *Deliverance:* Paul believed his death was near, but he was confident that he had completed his work admirably and that Christ would deliver him from death into the heavenly kingdom, just as he had delivered him through all his other trials previously [4:6-8, 16-18].
- † *Timothy to go to Paul:* Bracketed by bookends about deliverance was a call to Timothy to go to Paul, bringing Mark and Paul's cloak and books [4:9-15]. In his concluding remarks, he made one last request for Timothy to come to him soon [4:16-18].

Effectiveness of argument: Earlier, Paul had argued that the source of eternal life was Christ and the purpose of this earthly life was to serve Christ. To that he now added that Christ would deliver believers into the heavenly kingdom, the eternal life with Christ that is a deliverance from death. If Christ was the complete source and purpose of life, there could be no doubt about Timothy's need to pursue a sanctified life of service to Christ. As Paul's suffering and pending death were completely due to his identification with Christ and his gospel, a willingness on Timothy's part to continue being identified with Christ was also a willingness to continue being identified with Paul. Thus, having made a case for Timothy to continue in his relationship with Christ, in his walk and ministry based on scripture and apostolic doctrine, and in his relationship with Paul, Paul then called on Timothy to come to him in his last days.

A. Timothy was to return to Paul's side

- 4:6-8 Paul's time of death was near, but he was sure of the faithful completion of his work.
- 4:9 Timothy was to go to Paul soon.
- 4:10-12 Timothy was to bring Mark, for only Luke remained with Paul, the others having gone off in ministry³ or abandoned him.
- 4:13 Timothy was to bring Paul's cloak and his books.

³ Interestingly, Titus had gone to Dalmatia, an area which Paul had not evangelized and an area without a strong Jewish presence. Dalmatia was between Macedonia and Italy, encompassing present day Albania, Montenegro, Serbia, Bosnia & Herzegovina, and Croatia.

4:14-15 Timothy was to beware of Alexander the coppersmith, who was opposed to Paul's teaching and had done him harm.

4:16-18 Though nobody supported Paul in his first defense, God had strengthened him so that he could continue his work, and then had rescued him. Paul trusted now in God's ultimate deliverance into the heavenly kingdom.

B. Conclusion

4:19 Timothy was to greet Prisca and Aquila and the household of Onesiphorus.

4:20-22 Timothy was to try to go to Paul before winter.

Application of Message

Historical Application

1. Timothy was to identify with Christ.

† He was to identify with Christ and his gospel even though it would lead to suffering [1:8; 2:3; 3:1, 12; 4:5].

† He was to identify with Christ by following scripture and apostolic doctrine [1:6; 2:1, 8, 15; 3:14-17].

2. Timothy was to pursue a sanctified life.

† He was to leave behind the desires of the flesh and seek a life characterized by the attributes of Christ [2:22].

† He was to avoid or correct those urging him to walk by false doctrine [2:16, 23-25; 3:1-5].

3. Timothy was to continue in his ministry of teaching scripture and apostolic doctrine.

† He was to be ready to preach the word of God at all times [4:1-2].

† He was to encourage others in obeying the word of God [2:14].

† He was to entrust Paul's teachings to faithful men who would pass them on [2:2].

4. Timothy was to continue identifying with Paul.

† He was to continue in Paul's teachings [1:13-14; 2:7].

† He was to join him in suffering for Christ [1:8].

† He was to extend Paul's greetings to specific people [4:19].

5. Timothy was to go to Paul.

† He was to go to Paul soon, before winter if possible [4:9, 15, 21].

† He was to bring with him Mark [4:11], the cloak Paul left at Troas, and the books [4:13].

Preaching Application [present day]

1. Believers today are to identify with Christ.

† Believers today are to identify with Christ and his gospel even though it will lead to suffering.

† Believers today are to identify with Christ by following biblical revelation.

2. Believers today are to pursue a sanctified life.

† Believers today are to leave behind the desires of the flesh and seek a life characterized by the attributes of Christ.

† Believers today are to avoid or correct those urging them to walk by false doctrine.

3. Believers today are to pursue a ministry of teaching biblical revelation.

† Believers today are to be ready to preach the word of God at all times.

† Believers today are to encourage others in obeying the word of God.

† Believers today are to entrust biblical revelation to faithful men who will pass them on.

4. Believers today are to continue identifying with Paul.

† Believers today are to continue in Paul's teachings, as part of the biblical revelation.

† Believers today are to be willing to suffer for Christ as Paul did.

Specific Implementation [present day]

1. Believers today are to identify with Christ.

A. Believers today are to identify with Christ and his gospel even though it will lead to suffering.

† In the greater community, at work, in social situations, be open about your faith, even if it leads to some sort of social or official persecution. For example, with your acquaintances, you should be open about how your faith works in your life, even if this turns them away from you.

- † Worship and obey God even when it is awkward, inconvenient, or illegal. For example, you should refuse to do anything at work that is against biblical revelation, even if commanded by your boss, even if this refusal will result in damage to your career.

B. Believers today are to identify with Christ by following biblical revelation.

- † Submit to all of God's revelation, even the parts that are inconvenient. For example, you must submit to God's revelation on extra-marital sex and divorce even if you do not like that revelation.
- † Submit to all of God's revelation, even the parts that are hard to understand or hard to accept. For example, it is hard to understand how God can be sovereign and yet we have free will, yet the Bible clearly teaches both concepts, so you must accept them and hope to reconcile them in your mind later.

2. Believers today are to pursue a sanctified life.

A. Believers today are to leave behind the desires of the flesh and seek a life characterized by the attributes of Christ.

- † Seek to grow in the attributes of Christ, to be more like him in character. For example, pray for grace and discipline yourself so that you think more of serving others and less about seeking pleasure for yourself.
- † Seek to adopt the priorities of Christ. For example, pray for grace and discipline yourself to consider your resources more for kingdom use and less for self-gratification.
- † Turn away from ways that are sinful. For example, pray for grace and discipline yourself to leave behind habitual sins such as angry outbursts, drunkenness, or extra-marital sex.

B. Believers today are to avoid or correct those urging them to walk by false doctrine.

- † Avoid people who are seeking to teach you false doctrine. For example, unless you are prepared in apologetics to evangelize them, do not engage in discussion of the views of the Mormons or Jehovah's Witnesses who come to your door.
- † Gently correct those who have misunderstandings of the Bible. For example, if a fellow believer has an incorrect understanding of the Bible, gently show him/her the error.

3. Believers today are to pursue a ministry of teaching biblical revelation.

A. Believers today are to be ready to preach the word of God at all times.

- † Read, listen to, study, memorize, and meditate on God's Word regularly, so that you grow in your understanding of the Bible's message as a whole, as well as the

revelation of its parts. For example, be in God's Word in some way each day, whether reading a passage, listening to a teaching, doing an in depth study, working on memorization, or considering the meaning and application of a passage. In a week, you should experience all of these.

- † Become equipped to teach God's Word to others. Not all are called to preach from the pulpit, but all are called to share God's Word, whether in small group, with other individuals, or in ministries to children and youth. For example, get experience teaching in different contexts and prepare well for those opportunities, read books on teaching God's Word, and learn from more experienced Bible teachers.
- † Seek opportunities to bring The Bible to bear on life situations. For example, be aware of how the Bible applies to life situations, and when they arise for you or others, make those opportunities to teach and bring biblical revelation to life for others.

B. Believers today are to encourage others in obeying the word of God.

- † Be involved in a true biblical community with encouragement and accountability, so you can encourage others in ways that bring us closer to God and warn others of ways that take us away from intimacy with God. For example, you might be in a small group that encourages true biblical community or you might cultivate such relationships with your friends in the church.

C. Believers today are to entrust biblical revelation to faithful men who will pass them on.

- † Become equipped to mentor others, to perpetuate biblical revelation by developing multiplying disciples. For example, you might attend a mentor training session, read books on mentoring, and develop tools for mentoring [along with your Bible knowledge], so that you can make an eternal difference in someone's life and multiply the ministry by teaching someone who will then teach others.

4. Believers today are to continue identifying with Paul.

A. Believers today are to continue in Paul's teachings, as part of the biblical revelation.

- † Accept Paul's writings to be as authoritative as all other biblical revelation. For example, do not doubt that Paul's writings corroborate with other New Testament writings.

B. Believers today are to be willing to suffer for Christ as Paul did.

- † Notice Paul's dedication to Christ and the ministry of Christ, even though it led to various kinds of hardship, and pray for the strength, courage, and will to endure such hardship as you live a life of devotion and dependence toward God. For example, you can see from the Bible that Paul was ostracized among his people, accused, beaten, jailed, and even killed for his faith, so you should pray for empowerment to endure in faith and in your witness to that faith should such suffering come into your life.

IDENTIFYING THE PROBLEM/SOLUTION

Characters

Primary Antagonists:

Physical Traits: The antagonists were those near Timothy, such as Hymenaeus and Philetus, who had gone astray from the truth and were deceiving [or upsetting the faith of] others by vocalizing their errant beliefs [2:17-18; 3:6-9, 13]. They were lovers of self and pursuant of fleshly desires [3:2-5].

Theological Beliefs: The antagonists were believers who had gone astray from the truth [2:17-18, 25], which had ensnared them to do Satan's will [2:26].

Theological Positions: The antagonists had no stated theological positions.

Readers

Physical Traits: The reader was Timothy [1:2], who had been upset [1:4].

Theological Beliefs: Timothy was a believer with sincere faith [1:2, 5], saved and called by God [1:9].

Theological Positions: Paul called Timothy his "beloved son" [1:2; 2:1], indicating Timothy's acceptance of the gospel through Paul or his position as a disciple of Paul. Timothy had received teaching from Paul before [1:13], and was aware of Paul's teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, sufferings, and deliverance by God [3:10-11]. Timothy was in a position of influence, teaching, mentoring, and rebuking others in the church [2:2, 14, 25; 4:1-2, 5]. Timothy had a gift of God [1:6], a treasure which was been entrusted to him [1:14]. Timothy's grandmother Lois and mother Eunice were believers [1:5], and they initially taught him the scriptures [3:14-15]. In this letter he received greetings from Eubulus, Pudens, Linus, Claudia, and others who were with Paul [4:21].

Author

Physical Traits: The author was Paul [1:1]. He was imprisoned [1:8, 16; 2:9] and suffering [1:8, 12; 2:9] for the gospel, but was not ashamed of that [1:12]. He endured so others might be saved [2:10].

Theological Beliefs: Paul was a believer [1:1], saved and called by God [1:9]. He put his faith and hope in Jesus [1:12], trusting in his deliverance to the heavenly kingdom [4:18]. Paul served God with a clear conscience [1:3] and was not ashamed of suffering for the gospel [1:12]. He believed his time of death for the cause of Christ was coming soon, but he felt secure in his efforts for Christ [4:7-8]. He knew God had rescued him before [3:11; 4:17], even when he felt deserted by other disciples of Christ [4:16].

Theological Positions: Paul was an apostle of Christ [1:1, 11] and an appointed preacher and teacher of the gospel [1:11]. He once laid hands on Timothy in prayer [1:6], was currently praying for and thanking God for Timothy day and night [1:3], loved [1:2] and longed to see Timothy [1:4]. Paul's forefathers served God [1:3]. Paul prayed for mercy on the house of Onesiphorus [1:16-18]. He guided the actions of Crescens [then in Galatia], Titus [then in Dalmatia], Luke [then with Paul], Tychicus [then in Ephesus], Erastus [then in Corinth], Trophimus [then sick in Miletus], and Mark [4:10-12, 20]. He was then with Eubulus, Pudens, Linus, Claudia, and others [4:21]. Paul was abandoned by those in Asia who had turned away, including Phygelus and Hermogenes [1:15], and by Demas, who deserted him for love of the world [4:10]. He was opposed by Alexander the coppersmith, who did him harm and vigorously opposed his teaching [4:14].

Problem

Antagonists' Actions Toward the Readers: The antagonists were spreading false doctrine, deceiving [or upsetting the faith of] others [2:17-18; 3:6-9, 13], captivating the weak and opposing truth [3:6-8].

Antagonists' Theology

Source of Antagonist's Theology: The antagonists had four sources for their theology: Satan [2:26; 3:13], their flesh [3:1-5, 8; 4:3-4], human wisdom [3:7-8], and lies and myths [2:17-18, 4:4].

Content of Antagonist's Theology: The antagonists had three key theological points:

1. *Salvation:* One was saved by works [1:9].
2. *Resurrection:* The resurrection of men had already taken place [2:18].
3. *Walk:* God was not empowering believers [1:7], and therefore they should pay attention to their everyday affairs [2:4] and embrace ways other than God's to succeed [2:5, 19].

Reader's Actions Resulting from Accepting Antagonists' Theology

Self: The antagonists would have Timothy identify less with Christ and his doctrine: be ashamed of the testimony of Christ [1:8], handle God's Word in such a way as to be ashamed before God [2:15], pursue youthful lusts [2:22], engage in worldly and empty chatter [2:16], and engage in foolish and ignorant speculations, being quarrelsome [2:23-24].

Brothers: The antagonists would have Timothy allow the church members to wrangle over words other than God's [2:14].

Author: The antagonists would have Timothy abandon Paul's teachings [the testimony of the Lord] because of being ashamed of Paul for being in prison [1:8].

Antagonist: The antagonists would have Timothy engage with them, who were not pursuing godliness but instead pursuing their fleshly desires [3:1-5].

Problem Summary Statement: Based on their theology from Satan, their flesh, human wisdom, and lies and myths – that one was saved by works, the resurrection of men had already occurred, and thus believers should focus on worldly success – the antagonists were spreading lies and upsetting the faith of Timothy, attempting to deceive him into abandoning his Christ-focused ministry in association with Paul to pursue worldly pleasures.

Solution

Author's Action Toward the Readers: Paul was writing [1:1] to remind and exhort [1:6-7] Timothy. He also was praying for Timothy [1:2-3; 4:22].

Author's Theology

Source of Author's Theology: The sources for Paul's theology were apostolic authority [1:1, 11, 16-18], the Gospel of Christ [1:1, 9-10; 2:8; 4:2], and Old Testament scripture [3:15-17; 4:2].

Content of Author's Theology: Paul theologically addressed the three issues of the antagonists:

1. *Salvation:* One was saved by the gospel of Christ, by the grace of God [1:9-10], with Holy Spirit indwelling [1:14]; God knew who were his [2:19]; scripture pointed to this salvation by faith in Christ [3:15], who was resurrected to become the Davidic King [2:8].
2. *Resurrection:* The resurrection of men had not yet taken place. Paul was trusting Christ to resurrect him [1:12; 2:11; 4:18], but the end had not yet come [3:1], when Christ would appear to judge the living and the dead and to establish his kingdom [4:1, 8, 14].
3. *Walk:* God had not given believers a spirit of timidity but of power and love and discipline [1:7]; Christ expected believers to stand firm in their faith [2:11-13]; all who followed Christ would face persecution [3:12]; focus and discipline were necessary for the cause of Christ [2:4-6]; believers were to abstain from wickedness [2:19]; those who cleansed themselves from wickedness would be sanctified and prepared for good work [2:20-21].

Readers' Actions Resulting from Accepting Author's Theology

Self: Paul would have Timothy focus on the following:

- † *Identify with Christ:* He was to not be ashamed of the testimony of Christ [1:8], but rather join in the suffering for the gospel [1:8; 2:3], realizing difficult times would come in these last days [3:1]; he was to kindle afresh the gift of God [1:6], be strong in the grace of Christ [2:1], remember Jesus who conquered even death [2:8], be diligent to prove worthy in how he handled the Word [2:15], continue in the things

he had learned from Paul and his grandmother and mother, including scripture [3:14-17], be sober, endure hardship, do evangelistic work, and fulfill his ministry [4:5].

- † *Pursue a sanctified life:* He was to flee from youthful lusts and pursue righteousness, faith, love, peace with fellow believers [2:22]. He was to not engage in worldly and empty chatter [2:16], refusing foolish and ignorant speculations, avoiding being quarrelsome, but rather being kind, able to teach, patient when wronged, correcting in gentleness [2:23-25].

Brothers: Toward fellow believers in Christ, Paul would have Timothy do the following:

- † *Teach scripture and apostolic doctrine:* He was to preach the word, ready always to preach, reprove, rebuke, and exhort with patience and instruction [4:1-2]; remind them of theological truths about standing firm in faith amidst adversity [2:14]; charge them not to argue over words [2:14]; entrust Paul's teachings to faithful men who would pass them on [2:2].
- † *Pursue Christ-likeness with them:* He was to pursue righteousness, faith, love, and peace in community with them [2:22].

Author: Toward Paul, Paul would have Timothy do the following:

- † *Continue identifying with Paul:* He was to join Paul in suffering for the cause of Christ instead of being ashamed of Paul for being in prison [1:8]. He was to continue to follow Paul's teachings [1:13], guard through the Holy Spirit the treasure entrusted to him, these truths [1:14], and consider what Paul said in this letter [2:7]. He was to extend Paul's greetings to Prisca, Aquila, and the household of Onesiphorus [4:19].
- † *Go to Paul:* He was to go to Paul soon, before winter if possible [4:9, 21], bringing Mark [4:11], the cloak Paul left at Troas, and the books [4:13], while being on guard against Alexander the coppersmith [4:15].

Antagonist: Toward the antagonists, Paul would have Timothy pursue two courses:

- † *Correct:* Timothy was to correct in gentleness those speaking falsely, in case God granted them repentance and thus knowledge of the truth so they would stop serving Satan [2:25-26].
- † *Avoid:* When possible, Timothy was to avoid those who did not love God and were not walking by God's revelation [3:1-5].

Solution Summary Statement: Based on his theology from Old Testament scripture, the gospel of Christ, and apostolic authority – that one is saved by grace, the resurrection of men had not yet occurred, and so believers must stand firm in their faith – Paul was praying for and writing to Timothy, to remind and exhort him to pursue a life of godliness and sacrifice for Christ, to continue on in his ministry of preaching Christian doctrine in association with Paul, and to avoid or correct those who were in opposition to such teaching.